from sickness and disease by the invention of scientific appli-
ances and the promotion of the healing art. Death is therefore
an inevitable sequence of life and a blessing Li disguise, the
direct manifestation of God's love.

Death has also forced us to see that, as already stated
above, God does not love our bodies as we love the bodies
of our dear ones. He has therefore ordained that when the
body has fulfilled its purpose, the soul, the indestructible
element, which partakes of the essence of divine life, divine
freedom a^d divine self-will, must quit it and return to Him,
/ its true Parent, and the house be pulled down aid its materials
dissolved into their original, elementary or atomic condition
for serving some other divine purpose in the economy of
God's Government. For, we know that when we die, the
dead body in its putrefaction, in its transmutation into the
original elements from which it was made, becomes living
forces, which feed the life germs that crowd into its interior
and exterior. As soon as the living organism expires, it
becomes the home, the realm of innumerable life, the food
for uncounted organisms, the source of known and unknown
forces, which enter into the inexhaustible life that

dwells
in nature. Living, we diffuse life : dying, we diffuse life.
Dissolved, or disintegrated, or gasified, the posthumous process
is the result of another order of life ; living germs produce it,
matter dead enters into new cycles of life. Neither force
dies, nor matter dies; and, then, will the highest life,—
the life of the mind, heart, and soul, the life that compels
all other life,—life, conscious spiritual God-life,—will that
alone die ? No ; such a contingency is unthinkable.

> We, fathers and mothers, doting on our children, should
> therefore never forget that they are but lent to us for a sea-
> son, that we are merely custodiais and keepers, stewards
> and trustees of God's love and that it is really His children.
> be has put in our charge to make us feel the duty and the